

We all feel like asking dear old Coburg street to send along a few more "Christian workers." We have lots of room for them, and still have a few vacant seats in the front row.

The attendance at our meetings increases, and for the past few weeks have been far above the average.

Our Y. P. S. C. E. meetings are well attended, and the one hour and a half is well taken up. Very little time is wasted. I cannot single out any one meeting as being better than another, as all our meetings are increasing in interest.

True, we do not see souls coming into the kingdom as we would like to see them coming; but we do see our little chapel well filled, and we try with the help of God, to give them the truth, and pray that God will bless our efforts, and that we will soon see anxious souls seeking salvation.

A well organized and long established church in the heart of a city, know very little about the work that a small body of worshippers have to do in trying to carry along the work for the Lord in a small chapel on the border of a suburban city. We need the prayers of Christian people, that we may be true, faithful followers of the Lord, ever ready and willing to do whatsoever our hands find to do.

Brethren, pray for us.

R. C.

Selected.

THE TWO LAWGIVERS.

Many honest students of the scriptures are greatly perplexed over certain difficulties presented by the belief and practice of the Christian world. They find the Bible divided into two great divisions called the Old and New Testaments. They find in the Old Testament certain rites and duties enjoined which the Christian world has laid aside. It rejects the rite of circumcision, the burnt offerings and sacrifices of the Jewish law, the annual feasts of Israel, the Mosaic code of clean and unclean animals, its rites of purification and much more that we cannot enumerate. This is justified by the plain teaching in the New Testament that Gentile Christians are not under the law, that the "handwriting of ordinances was nailed to the cross," that the "Old Covenant," or Testament, has passed away, that it is taken away in order to give place to the New Testament. This is all clear enough, but the trouble is that many of these Christians at the same time turn to the Old Testament as God's law for the government of the world, preach from it constantly as if it were the gospel, and insist upon its duties and obligations which are enforced by the authority of the Old Testament. In addition the Decalogue is uniformly quoted as proof that the Sabbath day is obligatory upon man, because it commanded the Jews to keep the seventh day, yet these very Christians who quote the command as authority do not keep it at all.

This apparent inconsistency involves many in bewilderment and suggests certain inquiries, such as these: 1. If the Old Covenant, or the law, has been given away, why refer to it at all as being obligatory? 2. If part of it has been abolished, what part of it has been done away and what part is in force? 3. Do the scriptures ever draw the line so that we may determine what portion of the law was for the Jews alone, and what part for all the servants of God in all ages? 4. If the Sabbath law of the Decalogue is an enactment now in force, why take the liberty of rejecting the seventh day and substituting the first? Why, too, is the day not kept as enjoined by the law?

The Christian world is greatly puzzled to answer these questions. Indeed, it is not possible to answer them satisfactorily, because of a fundamental error which gives rise to all these difficulties and which causes them to disappear as soon as it is

laid aside. The error arises from not accepting the plain statements of the holy scriptures. These state as plainly as language can state it that we are not under the law; that the Old Testament has given place to a new one; that the Old Covenant is done away, etc., etc. They make no reservations. Whatever was embraced under the terms "the law," "the Old Covenant," "the Old Testament," "the handwriting of ordinances," has been done away.

If these terms, or any of them, include the whole Mosaic law, it has been wholly abolished as the existing law of the Lord. That they do cannot be denied, and as if in view of the error that would in after time arise, Paul goes right to the very heart of the law and declares that the "ministration of death written and engraven on stones," the "Ten Commandments, by the concession of all Christendom," "is done away." This seems so clear and positive that it is a matter of wonder that the believers of the scriptures should ever have had a doubt upon the subject. There would probably never have been any difficulty had it not been that the Ten Commandments, the moral code of Israel, is a collection of eternal moral principles, essential to a true morality in any age. Many ask, Can it be that principles like these, so fundamental and precious, belong to a code that has been done away?

We think that we can make this difficulty clear by a comparison. The first constitution of the United States was known as the Articles of Confederation. Experience soon showed that while this constitution contained much that was of permanent value, it was in many respects defective, and in 1789 a new constitution was adopted. As soon as it was legally adopted, it took the place of the old. The "old passed away to give place to the new." Not an article of the old constitution was in force after the new was adopted. The Articles of Confederation are dead and belong to the dead past. At the same time much that was in the old constitution was incorporated in the new. That portion continued to be in force, not because it was in an old code that had passed away, but because it was re-affirmed in a new and living code.

Thus it was with the law, the code of Israel. It was a national constitution, "a wall of partition." When the time came to break down the wall of partition, to destroy the distinction between Jew and Gentile, to establish a universal religion which afforded its gospel on equal terms to all nations, then this national constitution was too narrow and a new one was adopted. The Old Testament, the Jewish constitution, gave place to the New Testament, the law of Christ, the lawgiver of the new dispensation. Much that was in the old constitution was re-incorporated in the new. The Commandments of the Decalogue, modified and with a new and deeper signification, were all transplanted and are a part of the law of the kingdom, not because they are in the law of Moses, a code that has been set aside, but because they are found in the law of Christ. "The ministration of death written and engraven on stones is done away," but the eternal principles that were given Israel at Sinai appear in new form and spirit and endowed with new life in the gospel code.

These explanations render it easy to settle the difficulties sprung in the questions asked above. No line has been drawn through the Mosaic law dividing it into two parts, one of which is living and the other dead. As a code it has been abolished. The Christian world must turn to Christ as its Lawgiver instead of Moses. If our Lawgiver has placed His seal upon an article of the law of Moses, and re-affirm it as a part of His law, it is still of force as a part of the New Testament, the constitution of His kingdom. When, however, He or His apostles has preserved silence or openly

rejected articles of the Mosaic code, they are no part of the code of His kingdom. The way to settle whether any part of the old law is binding upon us is simply to turn to our law, the New Testament code, and see whether it has been re-affirmed by Christ or His apostles. All difficulty passes away if the student of the scriptures will keep keep in mind that the Mosaic law was the constitution of the kingdom of Israel, but that the New Testament is the constitution of the kingdom of Christ.—*Christian Evangelist.*

Among the tribes of the Africans, the Bechnans have for many years attracted the notice of Christian missionaries. Their men consider the shedding of tears a grievous weakness and very degrading. Neither the loss of wives and children, nor the most acute pain, makes them wet their eyelids. Tears are reserved for women. What was the joy of the missionaries when one day after ten years of apparently fruitless labor, they saw the tears flowing down the cheeks of these sturdy warriors. The greatness of the compassion of Jesus broke down their resolutions and stoicism. Some times there was scarcely a dry eye in the meetings.

HALIFAX BUILDING FUND.

Previously acknowledged, . . . \$1,486 86
Oct 27 J. A. Stewart, Montague, P. E. I., 5 00

\$1,491 86

HENRY CARSON,

Halifax N. S., November 24, 1893. Treasurer.

Married.

MASON-BAKER.—On the morning of November 20th, by T. H. Capp, pastor of the First Christian Church, at the residence of M. C. Baker, 721 South Street, Springfield, Mo., Mr. S. G. Mason, formerly of P. E. Island, but now of British Columbia, to Miss Irene M. Baker, youngest daughter of John F. Baker, of Charlottetown, P. E. Island.

Died.

CAMPBELL.—A veteran of over four score years has crossed the river Bro. Peter Campbell was born at Lower Montague, Kings Co., P. E. Island, in 1808; died at the home of his son, Duncan, November 7th, 1893. He united with the Christian church over fifty years ago and has ever since been a faithful and honored member. Soon after becoming a Christian he was chosen to serve the church as deacon, in which capacity he labored many years, after which he was chosen elder and served the church faithfully till his death. As a husband, father and friend, he was most kind and affectionate. His loving companion, who has shared with him the cares of life for more than fifty years, four sons and one daughter, still live to mourn the loss of their dearest earthly friend. The funeral services were conducted by the writer, assisted by the Rev. W. H. Spencer, of the Presbyterian church. An immense number of his friends and neighbors came to testify, by their presence, the high esteem in which he was held. We thus laid to rest one who has left behind him a precious legacy of a devoted Christian life. He is missed by those among whom he lived; his seat is vacant in the Montague church; but at the resurrection of the just we will meet again in the bright home of our Redeemer.
G. D. W.

WALLIS.—At the home of her parents, Cambridgeport, Mass., Sister Hattie Wallis, wife of John A. Wallis, passed away on the 15th ult. For four or five years she has been a member of the Coburg Street Christian Church, having been baptized during the meeting held by Bro. J. A. L. Ronig, and she strove with gratifying success to adorn the profession she had made. Suffering from a complication of serious diseases, she felt that soon her life here would be ended, but she looked forward to its close with a hope that was unclouded by doubts. Whilst her husband loses a devoted wife, the church a faithful member, we fondly hope that the angel has welcomed another blood-bought, blood-washed soul.
H. W. S.

LINKLETTER.—At his home on the 28th of October, Bro. Montague Linkletter, of Linkletter Road, P. E. I., in his 42nd year. He suffered for eleven months, at times very severely, but was always cheerful, and his firm confidence in the Saviour unchanged. Over twenty years ago he gave his heart to Christ and joined the church in Summerside, of which he was for some years past a deacon. He was always faithful to the church and bore an excellent report of those that were without. This was fully evidenced by the conversation and warm sympathy of neighbors and acquaintances. He left in his house an aged mother, a sister, a widow and five young children who will feel the great loss of one so dear to all. The church feels a great loss. But the blessed hope of meeting loved ones, to be forever with the Lord, dries the falling tear. Then the faithful will understand and fully approve when they can only now see through a glass darkly. Bro. Montague was the eldest son of Elder James Linkletter, who died about nine years ago.
D. C.